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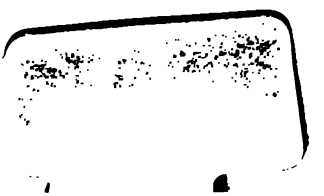

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Frontispiece.

Published as the Act directs by R. Crutwell Bath October 1799

THE

ENGLISH ENCHIRIDION;

BEING

A SELECTION

OF

Apothegms, Moral Maxims, &c.

BY

JOHN FELTHAM.

BATH, PRINTED BY R. CRUTTWELL;

AND SOLD BY

C. DILLY, POULTRY, LONDON.

1799.

BODLEIAN
4 5 9 1904
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PREFACE.

THE following little Work being, it is apprehended, the first of the kind that has been presented to the publick, the Editor is encouraged to hope it will be received with complacency, and prove a source of some entertainment as well as instruction.

To enter on a defence of works of this nature, or point out their advantages, is not his intention—he will merely glance at the conveniency of a volume, that may be perused at the smallest interval of leisure; cannot disgust from its continuity; may be laid aside, or resumed, at pleasure; and whose object is to give popularity to morality, and diffusion to virtue.

If his fair countrywomen, who, to the resistless magic of external charms, unite the refined accomplishment of

literary attainment, should receive this little volume with approbation, it will *not* only be a source of *present* gratification to him, but act as a stimulus to future exertion, and excite a further endeavour to merit such valuable praise.

J. F.

NO. 3, ABBEY-GREEN,
BATH, 1799.

SELECT MAXIMS.

I.

LIFE is a picture, fortune the frame, but misfortune the shade; the first only its *extrinsic* ornament; but the latter, if well *sustained*, forms the *intrinsic* merit, by giving a bolder *relief* to the figures.

II.

A man of fine imagination would be happier in a prison, than a man *without* one would be in the finest palace.

III.

It is mind alone, the bold and active exertion of the rational faculty, that opens the living fountains of genuine and lasting happiness,

and pours the continuous tide of felicity through the heart of man.

IV.

ST. AUGUSTINE, when he speaks of the great advantages of travelling, says, that the world is a great book, and none study this book so much as a traveller. They that never stir from their home read only one page of this book.

V.

You will be branded with *singularity*, and singular in many respects *you must be*, if you are *eminently* virtuous.

VI.

The penetrating HELVETIUS held, that happiness only exists in hope; but hope of what is distant always speaks a present want; and want and happiness can never unite.

VII.

Astronomy, navigation, geometry, architecture, land-surveying, &c. are branches of

the science of trigonometry, or the properties of a triangle, which is the soul of science. It is an eternal truth: it contains the mathematical demonstration of which man speaks, and the extent of its uses are unknown.

VIII.

Charity should not be accompanied with insults, nor followed by reproaches. *Dr. Johnson.*

IX.

To subdue passion, and regulate desire, is the greatest task of man as a moral agent.

X.

The desire of knowledge is a growing and insatiable passion.

XI.

Life should be a continual effort to banish our prejudices, and extinguish our vices.

XII.

It was a maxim of the Stoicks, that the wise alone are beautiful.

XIII.

A soul, conversant with virtue, resembles a perpetual fountain; for it is clear, and gentle, and sweet, and communicative, and rich, and harmless, and innocent. *Epictetus.*

XIV.

The fruits of true philosophy are modesty and humility.

XV.

Perhaps too easy gratification of our desires is pernicious to the mind; and that it acquires vigour and elasticity from opposition.

XVI.

True religion encourages the exertion of the mind, and invites a diligent enquiry. *Archdeacon Pott.*

XVII.

The mind alone is the seat of solid pleasure; the truest and most solid pleasures are those that are attended with thought. *Dr. V. Knox.*

XVIII.

I believe it will be allowed by every man, that our happiness or misery in life, that our improvements in any art or science, and that our improvement in real virtue and goodness, depend, in a great degree, on the *train of thinking* that occupies the mind, both in our vacant and in our more serious hours. As far, therefore, as the direction of our thoughts is in our power, it is of the last importance to give them that direction which is most subservient to these valuable purposes. The man whose imagination is thus occupied must be wise; he must be good, and he must be happy. *MS. Diary of Rev. W. J. T.* 1787.

XIX.

Memory is an original faculty, bestowed on us by the Author of our being, of which we can give no account, but that we are so made as to possess it. *Reid's Intellect. Powers.*

XX.

Health, peace, and competence.—Temperance and exercise best preserve the *first*; a

hearty desire of the *second* will rarely be disappointed; to secure the *last* where it is, or to obtain it where wanting, diligence and œconomy are all in all. *MS. ut supra.*

XXI.

It is a novel, but a true observation, that at ten we are led by a bauble; at twenty by a mistress; at thirty by indolence; at forty by ambition; and at fifty by avarice.

XXII.

By him, who can look with firmness upon difficulties, the conquest is already half atchieved; but the man, on whose heart and spirits they lie heavy, will scarcely be able to bear up against their pressure. The forecast of timid, or the disgust of too delicate minds, are very unfortunate attendants for men of business, who, to be successful, must often push improbabilities, and bear with mortifications. *MS. ut sup.*

XXIII.

It must be remembered that life consists not in a series of illustrious actions, or elegant

enjoyments; the greater part of our time passes in compliance with necessities, in the performance of daily duties, in the removal of small inconveniencies, in the procurement of petty pleasures; and we are well or ill at ease, as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent interruptions. *MS. ut sup.*

XXIV.

VITRUVIUS adopted an opinion, that the Doric column represented the robust body of a man; the Ionic, that of the elegance of a woman; and the Corinthian, that of the superior delicacy of a slender maiden.

XXV.

If we will rise to fame and power, we must give up ease and pleasure; we must cringe and truckle, and do violence to some of our strongest inclinations.

XXVI.

Analogy is the most pleasing, as well as the surest guide in all disquisitions.

XXVII.

A people ignorant never can enjoy freedom; a people immoral are unworthy of the blessing.

XXVIII.

The only safe and honourable avenue to the heart is by the understanding.

XXIX.

Hoary-headed error is not on that account venerable; nor has long-continued absurdity any prescriptive claim to respect.

XXX.

The liberal arts and sciences (says STEELE) are all beautiful as the Graces.

XXXI.

The purpose of logic is to convince; that of rhetoric, to persuade.

XXXII.

No habit is more difficultly acquired, than that of acknowledging our errors; and yet this habit is the best feature in an amiable charac-

ter, and the strongest proof of a sound understanding.

XXXIII.

Dress, in the eye of philosophy, is an inconsiderable object; but it is an object of no small influence on the opinions of the world.

XXXIV.

The good faculties of the brain, without the good faculties of the heart, are totally insufficient to form an estimable character.

XXXV.

It is great geniusses that form great affairs—not great affairs that form great geniusses.

XXXVI.

Ignorance is the parent of all prejudice.

XXXVII.

It is one of the most melancholy reflections humanity can suggest, that the records of mankind are filled with miserable butcheries, while the cultivation of the earth is scarce ever mentioned. A few pages would give us

a complete compilation of the history of agriculture, which feeds mankind—while millions of volumes are filled with the art of war, which destroys them.

XXXVIII.

The first step to knowledge is to be sensible of our ignorance.

XXXIX.

A lover's soul lives in another's body.—*Plutarch.*

XL.

Peace may be considered as the universal parent of human happiness.

XLI.

Excellence is only to be attained by slow and elaborate process.

XLII.

King ALFRED said, that a people have liberty, when they are free—as thought is free.

XLIII.

We are not loved most, always, by those we love best.

XLIV.

The advocate for monarchy is not necessarily the foe of liberty, nor is the love of liberty incompatible with reverence for monarchy.

XLV.

Live virtuously, (said Lady RUSSELL to her husband) my Lord, and you can't die too soon, nor live too long.

XLVI.

Moderation in success has ever been found a more uncommon virtue than patience in adversity.

XLVII.

The improvement of commerce may undoubtedly be reckoned among the arts of peace; and it is under the benign influence of the olive-branch, and not by conquest and rapine, that societies flourish and grow rich.

XLVIII.

It is much easier to read a book than to write one, and should any gentleman doubt

this proposition, I wish, for his own satisfaction, he would make the experiment. *Keate's Sketches.*

XLIX.

We are but passengers of a day, whether it is in a stage-coach, or in the immense machine of the world.

L.

The bulk of mankind never think at all; and the greater part of those who do, think by proxy, or regulate their opinion by the caprice of the day.

LI.

He that breaks through an universally-received custom, because he believes it to be wrong, must, no doubt, arm himself with fortitude.

LII.

Innocence is not virtue—virtue demands the active employment of an ardent mind, in the promotion of the general good.

LIII.

War is the crop and harvest of designing ministers; the field in which they fatten, and a spendthrift, to which they are stewards without account.—War has hitherto been considered as the inseparable ally of political institution.

LIV.

A man of an uneasy and discontented spirit will never be pleased, though he hath never so much; and he that is not content with what he enjoys, is a stranger to fecility.

LV.

Pride is a sin most practised, but which nobody will own.

LVI.

It is not the having wealth, but the right using of it, makes a man's life comfortable.

LVII.

A looking-glass will make a fool; but an hour-glass will make a wise man humble.

LVIII.

He that is humble and low in his own eyes, will not be troubled at others' low opinion of him.

LIX.

There are two things a man can not endure should be despised; they are, his knowledge and wisdom—love and kindness.

LX.

Health is the best temporal good, because it ties all our comforts together.

LXI.

We should never alledge more against a man behind his back, than we are willing to justify, and able to prove, to his face.

LXII.

The constancy of a man's good behaviour will clear him from evil reports.

LXIII.

He that will never enjoy himself without an enemy, will never enjoy himself in this world.

LXIV.

None that are advanced highest in this world, should think the service of GOD to be below them.

LXV.

In all business of moment, there are three things to ask of GOD; his leave, his counsel, and his blessing.

LXVI.

The love of truth is the only passion which a philosopher ought to indulge.

LXVII.

Agriculture is, no doubt, the basis of public welfare; because it alone supplies all the wants which nature has connected with our existence.

LXVIII.

Discussion is the path that leads to discovery and demonstration.

LXIX.

Books, if proper precautions be employed, cannot be destroyed—knowledge cannot be extirpated; its progress is silent, but infallible.

LXX.

Statesmen in general, says Bishop WATSON, and I am sorry to add, too many churchmen, are enemies to free inquiry.

LXXI.

A deviation from virtue is a departure from happiness.

LXXII.

People are always fond of what is forbidden; *libri prohibiti* are in all countries generally and diligently sought after.

LXXIII.

It has been observed, that woman among savages is a beast of burthen; in the east, a piece of furniture; and in Europe, a spoilt child.

LXXIV.

Dr. JOHNSON said to Sir J. REYNOLDS, that if a man does not make new acquaintance as he advances through life, he will soon find himself alone. A man, sir, should keep his friendship in constant repair.

LXXV.

HUME said to Bishop HALIFAX, that BUTLER's Analogy was the ablest defence of Christianity that ever was written.

LXXVI.

Mrs. MACAULEY's History of England is said to be written in the style of a LYTTLETON, and the spirit of a SYDNEY.

LXXVII.

Christian divinity is the doctrine of the knowledge and love of GOD, to his glory, and our salvation; it is the most noble of all sciences, because the end of it is beatitude.—*Dr. I. Wollobius, of Bazil.*

LXXVIII.

Avarice is, of all characters, the most opposite to that of the Almighty; whose alone it is to *give*, and not *receive*.

LXXIX.

Certainly (says Lord BACON) it is heaven upon earth, to have a man's mind move in

charity, rest in Providence, and turn upon the poles of truth.

LXXX.

CHRIST'S coat, says one of the fathers, indeed had no seam, but the church's vesture is of divers colours.

LXXXI.

A man that hath no virtue in himself, ever envieth virtue in others.

LXXXII.

Envy is the vilest and most depraved affection; where there is no comparison, there is no envy; therefore kings are not envied but by kings.

LXXXIII.

The present ruling passion of the human mind is the love of distinction.

LXXXIV.

Men of noble birth are noted, says Lord BACON, to be envious towards new men when they rise; for the distance is altered, and it is

like a deceit to the eye; then when others come on, they think themselves go back.

LXXXV.

The greatest of all personal advantages are, independence of mind, which makes us feel that our own satisfactions are not at the mercy of men or fortune; and activity of mind; the cheerfulness that arises from industry, perpetually employed about objects of which our judgment acknowledges the intrinsic value.

LXXXVI.

Christianity is a scheme, as much above our comprehension as that of nature; and like that, a scheme in which means are made use of to accomplish ends, which, as is most credible, may be carried on by general laws. *Bishop Butler.*

LXXXVII.

Revelation claims to be the voice of GOD; and our obligation to attend to his voice is surely moral in all cases.—Inattention among

us to revealed religion, will be found to imply the same dissolute immoral temper of mind, as inattention to natural religion.—*Ibid.*

LXXXVIII.

Religion is a practical thing, and consists in such a determinate course of life, as what there is reason to think is commanded by the author of nature, and will, upon the whole, be our happiness under his government.—*Ibid.*

LXXXIX.

Moral precepts are precepts the reasons of which we see. *Positive precepts* are precepts the reason of which we do not see. *Moral duties* arise out of the nature of the case itself, prior to external command. *Positive duties* do not arise out of the nature of the case, but from external command, nor would they be duties at all, were it not for such command, received from Him whose creatures and subjects we are.—*Ibid.*

XC.

War is the sink of all injustice.—*Bergerac.*

XCI.

Human misery is to divine mercy, as a black foil to a sparkling diamond.

XCII.

Love is the only glew and cement of reasonable spirits.

XCIII.

Love, in which the imagination mingles its *bewitching colouring,* must be fostered by *delicacy.—M. W. G*

XCIV.

Every person has just as much pride as he wants sense.

XCV.

Let what sect of christians soever be in the right, the bigot must be in the wrong; because he is destitute of the great principle of christianity—universal love to all mankind.

XCVI.

Heaven is the seat of GOD's glory—creation the scene of his providence—and the grave itself will be the theatre of his power.

XCVII.

The influence of musick over the mind is, perhaps, greater than that of the fine arts. It is capable of raising and soothing every passion and emotion of the soul.

XCVIII.

Clear and extensive knowledge is the glory of men, as rational creatures.

XCIX.

Knowledge is most successfully acquired, by united endeavours.

C.

The examples of Lord BACON, Mr. LOCKE, and Sir ISAAC NEWTON, among many other first names in philosophy, are a sufficient evidence that religious belief is perfectly compatible with the clearest and most enlarged understanding.

CI.

In general, human life is not a life of fear and anxiety, but of hope and confidence.

CII.

The character of every man, is of a mixed kind.

CIII.

There is a lively joy which springs up in the mind, upon its enlarging its prospects, and tracing the beautiful relations and wise designs of nature and art.

CIV.

BACON terms enquiry after truth, the wooing it—knowledge of the truth, the presence of it—and the influential belief of truth, the enjoyment of it.

CV.

In love, in propitious love, the heart beats with joy; vivacity cheers the countenance, the eye is brilliant, society is courted, language is animated, and vigour augmented.

CVI.

In proportion to the progress of knowledge will be the developement of reason, and the supremacy of virtue.—*Malkin.*

CVII.

The noblest end of life is virtuous action, and the furtherance of general good.

CVIII.

Words are the intercourse of minds, without which *hogs* may keep one another warm, but not one another company.

CIX.

I dare say he is the wisest christian, (observes Dr. OWEN) who hath most diligently considered the various differences that are in and about christianity; as being built in the knowledge of truth, upon the best and most stable foundations.

CX.

Do not be too anxious to get money; for nothing worth having is to be *purchased.*—*Mrs. G.'s Post. Works*, 12*mo.*

CXI.

There are many sorts now in the world, but all those are but of two sorts, and no more will be found at the last day.

CXII.

A covetous man (said PIUS the Second) cannot be satisfied with money, nor a learned man with knowledge.

CXIII.

King CHARLES the Second used to say, that the happiest man was he who lived in the country, above the trouble of the office of a high constable, and below the dignity of a justice of the peace.

CXIV.

Study the *Word* more than any thing, for all the learning in the world besides is but of the *creature*; and the knowledge of them cannot be more excellent than of the things known, and that is perishing; but the *Word* endures for ever, and the things it reveals are unchangeable.—*Old Sermons, by Dr. John Preston.*

CXV.

Strife and contention as they flow from an ill fountain, so they tend to an ill end; all dissention tends to dissolution and destruction; and

all perfection and safety depend on union: the cause why men are so unquiet and quarrelsome, is the guilt of sin clogging them, and their own lusts and passions conflicting with them.—*Robert Harris, an old author.*

CXVI.

Schism is an uncharitable distance, division, and alienation of affections amongst those that are called christians, and agree in the fundamentals of religion, occasioned by their different apprehensions about little things.—*Matt. Henry.*

CXVII.

SOLON made a law, which was much commended; by which he forbad to speak ill of the dead, for it is a token of wisdom and virtue to beware of immortal enemies.

Suspicion
minds

CXX.

The grand enemy of truth is the torpid state of error; for the beginning of doubt is always the beginning of discovery.

CXXI.

The claims of eternal justice bind man to man in equal and impartial benevolence over the face of the whole earth, and render the wandering Arab, who is in need of aid or instruction from me, as truly my brother, as the one my mother gave me.

CXXII.

CXXIV.

Sensuality is an inordinate desire and delight in soft and delicate living; there is a due care of the body to keep it serviceable allowed the creature, but we must not make pleasure the master, and reason the slave.—*Dr. Manton.*

CXXV.

Repetitions in scripture are not idle and vain, as they are often in the writings of men; but they commonly signify two things, the certainty and the necessity of the things repeated.

CXXVI.

As it belongs to the perfection of the *sensitive* faculties, to discover what is pleasant from what is hurtful; so it must needs be the perfection of the *rational*, to find out the difference of truth from falshood.—*Stillingfleet.*

CXXVII.

In the first course of the Romans were served up *eggs*, with the last apples, whence *ab ova ad mala*, from the beginning to the end.

CXXVIII.

A little thing will puff up a bubble, a small happiness will swell up the sons of men.

CXXIX.

Prejudice is so great an enemy to truth, that it makes the mind incapable of it. As charity makes a good sense of doubtful occurrences, so prejudice and displeasure take all things, though well-meant, at the worst; it is an easy thing to pick a quarrel, where we intend a mischief.—*Bishop Hall.*

CXXX.

The principle only is capable of denominating the man, that is prevalent and practical; that hath governing influence on his heart and life. In practical matters it is best seen what man's belief is by his practice.

CXXXI.

It is to most men a more pleasing thing to be remembered of their power, than of their duty.—*Sanderson Bishop of Lincoln.*

CXXXII.

Their contempt of pleasure was so great, that the very heathen orators would say, he is not worthy the name of a man, that would be a whole day in pleasure.—*Christ. Monit.*

CXXXIII.

Patience is nothing else but hope lengthened.

CXXXIV.

Patience is the concoctive faculty of the soul, it is that grace that digests all things, and turns them into good nourishment.

CXXXV.

A man makes a fool of himself, as often as he prefers his passions before his reason.

CXXXVI.

They that are most unworthy of honour are hottest in the chace of it; there can be no greater sign of unfitness, than vehement suit; it is hard to say, whether there be more pride or ignorance in ambition.—*Bishop Hall.*

CXXXVII.

He that will ever hope for good himself, must return good for evil unto others; to do well, and hear ill, is princely.—*Ibid.*

CXXXVIII.

There is a great deal of time in a little opportunity.

CXXXIX.

Compare morality with divinity, and it is but sense; compare it with sensuality, and it is a divinity.

CXL.

An old divine recommended, in a special manner, to be always furnished with somewhat to do, as the best way to innocency and pleasure. Dr. SANDERSON used to say, *employment is improvement.*

CXLI.

Two men being suitors to the daughter of THEMISTOCLES, he preferred the honester before the richer; saying, that he would rather have for his son-in-law a man that lacked goods, than goods to lack a man.

CXLII.

He is a happy man, that hath learned to read himself, more than all books.

CXLIII.

Deceit is ever wrapped up in plausibility of words; as fair faces oftentimes hide much unchastity.

CXLIV.

He cannot want honour and patronage, that seeks the honour of his Maker. The ready way to true glory is goodness.—*Bishop Hall.*

CXLV.

I have ever regarded FREE DISQUISITION (observes Bishop WATSON) as the best mean of illustrating the [illegible]ne, and establishing the truth of Christianity.

CXLVI.

I care not so much in any thing (said Bishop HALL) for multitude, as for choice; books and friends I will not have many; I had rather seriously converse with a few, than wander amongst many.

CXLIV.

There is nothing but man that respecteth greatness; not GOD; not death; not judgement; not nature. We see the sons of princes born as naked as the poorest.

CXLV.

Our affections demonstrate the immortality of the soul, because they expand in all circumstances in which they feel the attributes of the Deity, such as that of infinity, and never dwell with delight on the earth, except on the attractions of virtue and innocence.

CXLVI.

The continuance even of the best things cloys and weakens; there is nothing but GOD, wherein there is not satiety.

CXLVII.

What is *clear* in Christianity, we shall find to be sufficient, and to be infinitely valuable; what is *dubious*, unnecessary to be decided, or of very subordinate importance; and what is

most *obscure*, will teach us to bear with the opinions, which *others* may have formed upon the same subject.—*Paley's Evidences.*

CXLVIII.

Innocency is no shelter from ill tongues; malice never regards how true any accusation is, but how spightful.

CXLIX.

When we are arrived at ease,
Remembrance of a storm doth please.

CL.

Be not discontented in missing any place or office, for sometimes such failing in suits augmenteth one's esteem; for this reason CATO said, he had rather the people should enquire, why he had not a statue erected to his memory, than why he had.—*Essays by R. Johnson, old.*

CLI.

The dying of purple was first invented at Tyre, and by a very accident; a dog's lips, by

eating a fish, called conchilis, or purpura, being observed to be turned of that colour.

CLII.

ELMAR bishop of London, in Queen Elizabeth's time, perceiving once his auditory dull in attention, began to read Hebrew, which startled them, wondering what use it could be of.—He then shewed them their folly—that they neglected English, whereby they might be edified, and listened unto Hebrew, of which they understood not one word. *Fuller's Church History.*

CLIII.

Modesty appears so lovely on the face of a young female, because it is the conflict of the most powerful of animal passions with a sublime sentiment.

CLIV.

In the style of writing employed by divines in the last age, one of them characterises *Satan* as "the great kindle-coal of all contentions."

CLV.

To strive with superiors, is furious—with equals, doubtful—with inferiors, sordid and base—and with *any*, full of unquietness.

CLVI.

As constancy in good things is a virtue, so frowardness and wilfulness is a vice.—*Bishop Jewell.*

CLVII.

Evil company is an occasion of sin—occasions of sin are to be avoided.

CLVIII.

A common interest challenges an universal aid.

CLIX.

From the use of company, AUGUSTUS judged of his two daughters, JULIA and LIVIA—finding one delighted to converse with grave men, the other with youngsters, he pronounced the one stayed, the other light.

CLX.

Archbishop CRANMER is said to have had a comely person, an amiable eye, and pleasing

countenance; as the soul, seeth much by the eyes, so it is seen much in them.—*Fuller.*

CLXI.

As a singular example of self-denial may be noticed EDWARD the Confessor, and his Queen EDITHA, who married in the prime of their years, yet refrained carnal knowledge of each other.

CLXII.

Death may be desired, as it frees us from the corruption of our natures.

CLXIII.

The Platonists term *beauty* the lustre of *goodness*; and will have her to be the visible image of invisible perfection.

CLXIV.

Much ostentation and much learning are seldom seen together. The sun rising and declining makes long shadows; at mid-day, when he is highest, none at all.—*Bishop Hall.*

CLXV.

The preservation of the world is a constant miracle; it hangeth upon nothing.—*Manton.*

CLXVI.

PYTHAGORAS boasted that he had got this good by philosophy—that he had learned to wonder at nothing; since admiration proceeds rather out of the gaze of ignorance, than from a true view of judgment.

CLXVII.

Passions are the gales of life, and it is our part to take care they do not rise into a tempest.

CLXVIII.

Covetousness is the yellow jaundice of the soul, which arises from the overflowing of the heart with love to yellow gold.

CLXIX.

Patient endurance will soften every misfortune that befals us, when not aggravated by *self-reproach;* but *remorse* is of all others the *most* afflictive stroke the heart can feel.

CLXX.

Actions are the greater discovery of principles than words; men's actions are the best index of their principles: the testimony of works is louder and clearer than that of words; and the frame of men's hearts must be measured rather by what they do, than by what they say; the current of a man's life is the counter-part of the frame of his heart.—*P. Charnocke on Atheism.*

CLXXI.

SERVIUS TULLIUS caused a general valuation of every citizen's estate through Rome to be taken upon record, and divided the Romans into bands, which he called classes. The first classes were, by way of eminence, termed *classici*; all the others were to be *infra classem*; and hence, figuratively, our best writers are called classici scriptores, or classical authors.—*God. Rom. Antiq.*

CLXXII.

Admiration is the overplus of expectation.

CLXXIII.

It is the duty of Christian love to forgive others; GOD forgives us far more than it is possible for us to forgive men.

CLXXIV.

We must not desire to destroy them whom Christ hath redeemed with his blood.

CLXXV.

It was a saying of ARISTOTLE, he that desires to be alone, must either be a God or a wild beast; that is, he must either be self-sufficient, and need nothing; or wild and savage, and delight in cruelty and mischief.

CLXXVI.

Liberality and parsimony are the two extremes betwixt covetousness and prodigality; for liberality without parsimony degenerateth into prodigality, and parsimony without liberality degenerateth into covetousness.

CLXXVII.

It is an unspeakable advantage and comfort to come to a ripe age with the provisions and

furniture of that wisdom, and holiness, and acquaintance with GOD, which people have attained in their youth.—*Baxter.*

CLXXVIII.

Subtle designs are, for the most part, in the beginning, full of hopes; in the middle, full of difficulty; and in the end, full of dangers.

CLXXIX.

Great designs are like great wheels, which, if they move too fast, will fire themselves. Great matters require slow and equal motions; it is against the nature of wisdom to be violent, and it is against the nature of violence to be constant.

CLXXX.

Our wishes are the true touchstone of our estate; such as we wish to be we are. Worldly hearts affect worldly things; spiritual, divine. We cannot better know what we are indeed, than by what we would be.—*Bishop Hall.*

CLXXXI.

In an absolute woman (say the Italians) are required the parts of a Dutch woman, from the girdle downwards; of a French woman, from the girdle to the shoulders; over which must be placed an English face.

CLXXXII.

A great reader is always quoting the description of another's emotions; a strong imagination delights to paint its own. A writer of genius makes us feel, an inferior reason.—*Mary W. Godwin.*

CLXXXIII.

Religion makes GOD our friend. When Religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.—*Bishop Wilson.*

CLXXXIV.

No pleasure is innocent which hinders us from minding our salvation.—It is strange, that that which is every body's concern, should be nobody's discourse!—*Ibid.*

CLXXXV.

A foul tongue shews ever a rotten heart.—*Bishop Hall.*

CLXXXVI.

Life is but a labour of patience; it is always rolling a great stone up a hill; for before a person can find a resting-place, imagining it is lodged, down it comes again, and all the work is to be done over again!

CLXXXVII.

Louis the Second, of France, was wont to say of some of his chaplains, who had great libraries but little learning, that they were like such as had crooked backs, they carried a burthen about them which they never saw in all their lives.

CLXXXVIII.

Books are more necessary in a state than arms. Arms are to defend us from the invasion of foes; books are to preserve us from the infection of errors. Enemies can but kill the body, errors endanger the soul.

CLXXXIX.

The advancement of the science of *Suspended Animation* is to the highest honour of the present age and reign—a science calculated not less to exercise the keenest faculties of the head, than to interest the finest feelings of the heart.*

CXC.

Libri rerum, non verborum fœcundi;—those books are best that have most worth and weight in a little bulk.

CXCI.

A man's best monument is his virtuous actions; foolish is the hope of immortality and future praise by the cost of senseless stone.

CXCII.

It is mind, and mind only, can give real and lasting dignity.

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* His Majesty expressed himself in terms of the highest approbation to Dr. HAWES, the founder of the *Humane Society*; whose patriotic exertions will transmit his name to posterity in the most endearing point of view.

CXCIII.

Modesty is a thin transparent veil, which shews with superior lustre the graces it would seem to cover; as the new-blown rose is more beautiful when its leaves are a little folded, than when its glories are fully displayed.

CXCIV.

Religion, the doctrine of a GOD, of a Providence, and of a future state, opens an immense, a glorious, and most transporting prospect; and every man who is humbly conscious that he conforms to the will of his Maker, may enjoy and rejoice in this prospect.—*Dr. Priestley.*

CXCV.

Of the agreeable classes of literature, the romance has been always held the most delightful; it has been elegantly defined as the offspring of fiction and love.

CXCVI.

Eternity has so often passed our lips, that it has forgot the way to our hearts; did it enter

there, would it not extinguish every earth-born passion in them? Yes! as the sun the smallest spark of fire.—*Dr. Young.*

CXCVII.

You may be a good man and a happy man without nobility, without learning, without eloquence; but you cannot be either without religion.—*Dr. V. Knox.*

CXCVIII.

The nature and essence of eloquence consist in determining immediately the wills of an audience. It employs for this purpose *argument*, which convinces the understanding; *imagery*, which strikes and pleases the imagination; and *sentiments*, which move and touch the heart.

CXCIX.

Humility and love, whatever obscurities may involve religious tenets, constitute the essence of true religion. The humble are formed to adore; the loving to associate with eternal love.

CC.

I never had a sight of my soul, (said the Emperor AURELIUS) and yet I have a great value for it, because it is discoverable by its operations; and by my constant experience of the power of GOD, I have a proof of his being, and a reason for my veneration.

CCI.

Infidelity is a rank weed; it is nurtured by our vices, and cannot be plucked up as easily as it may be planted.

CCII.

The great JOHN LOCK said of the Testament, "It has GOD for its author, salvation "for its end, and truth without any mixture "of error for its matter."

CCIII.

GOD is a spirit, the soul of man is a spirit, and the *perfection of the soul of man* is its union with the DEITY, the pure fountain of all that is GOOD and BEAUTIFUL.—*Dr. Knox on the Sacrament*, 1799.

CCIV.

Age, that lessens the enjoyment of life, increases our desire of living.—*Goldsmith.*

CCV.

Agriculture is the art of nature, and *Fire* her primary agent.* From experience we are assured, that men have acquired by this element, and of this art, an intelligence, of which all their other combinations are merely consequences; our sciences and arts are principally derived from these two sources.

CCVI.

HISTORY, which constitutes a material branch of education, assumes *the greatest dignity of character* when she becomes the companion of RELIGION, and the interpreter of the oracles of GOD.—*Rev. H. Kett on the Prophecies*, 1799.

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* On the important subject of *Heat*, consult Count RUMFORD's Essays, 8vo. 1798. Indeed every young person should pay attention to the writings of this philosopher, as well to the subject of *Agriculture*, which is of the utmost consequence as to individual comfort, and to our prosperity as a nation.

CCVII.

Liberty is the *essence* of parliamentary disquisitions; *Liberty* is the *parent* of *Truth*.—*Speech of Sir J. Barnard*, 1740.

CCVIII.

Passions are the gales of life; and it is our part to take care they do not rise into a tempest.

CCIX.

Those are but shallow *politicians* which do not comprehend *sound* morals; and the consequences of the *moral* characters of men reach into the unseen world.—*Burgh's Pol. Dis.*

CCX.

Ridicule is not the test of truth, because truth must always be the test of ridicule.—*Bishop Horne's Letters on Infidelity*, 1786.

CCXI.

The certainty of *revelation* has been variously, as well as repeatedly, proved. It is not the *defect in proof*, but the want of investigation, that produces infidelity.—*Kett.*

CCXII.

SHAFTESBURY carries the point so far as to set up (very erroneously in my opinion, says BURGH) ridicule for a test of truth, instead of truth for a test of ridicule. Even the inspired writers have not disdained the use of ridicule; *vide* 1 *Kings* viii. 27.

CCXIII.

Nature has arranged what we do know, with such consummate wisdom, that we are bound to give her credit for the same character of wisdom, in cases where we cannot find her out unto perfection. We are not to accuse, merely because we are deficient in mental ability.

CCXIV.

TULLY, the Heathen philosopher, had but a faint glimpse of the country towards which we are all travelling; yet so pleasing was any the most imperfect and shadowy prospect into futurity, that he declared no man should ravish it from him. Vide *De Senectute, ad fin.*

CCXV.

PASCAL, a grave author, recommends the use of *ridicule* in opposing opinions too absurd to bear reasoning.—*Provinc. Letters.*

CCXVI.

When human policy locks the chain round the ancle of a slave, divine justice rivets the other end round the neck of the tyrant.

CCXVII.

LACTANTIUS says, that he who would know all things, should read SENECA.

CCXVIII.

GOVERNMENT is a power delegated for the happiness of mankind, conducted by wisdom, justice, and mercy.—*Mrs. Macaulay.*

CCXIX.

Whatever *thought* be, or whatever it depend upon, the regular experience of *sleep* makes one thing concerning it certain, that it can be completely suspended, and completely restored.

CCXX.

The weakness of the human judgment in the early part of youth, yet its extreme susceptibility of impression, renders it necessary to furnish it with some opinions, and with some principles or other.—*Archdeacon Paley.*

CCXXI.

We are very curious to know where *hell* is; but we are not so careful to learn how we may escape it. Our thoughts were better spent in meditating upon it.—*Gerard's Aphorisms.*

CCXXII.

Though business may not admit of solemn meditations, yet it can no way hinder our entertainment every day of *one* good thought.

CCXXIII.

Man puts the iron, given him for the purposes of agriculture and mechanics, on the anvil, and manufactures it into a sword; and decorates as a toy an instrument purposely designed for the destruction of his fellow man, and of no other use.

CCXXIV.

Our duty to the POOR* is a *personal* service, enjoined by the highest authority, and cannot be commuted; it is a work in which no man has a right to be idle.

CCXXV.

Woman pleases all our senses by her *form* and *graces*. She has in her character every thing that can interest the *heart* of *man* at every stage of life.

CCXXVI.

As I am ANTONINUS, (said the Emperor) Rome is my city and my country; but as I am a MAN, the WORLD.

CCXXVII.

It is an observation of an ancient, that to credit *common report*, is itself a species of calumny.

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* Among the proudest distinctions of the present age, is the establishment of the "*Society for increasing the Comforts of the Poor.*" Their "REPORTS" should be generally read. Published in 8vo. and 12mo. 1798. &c. by RIVINGTONS.

CCXXVIII.

It is an old observation, *Veritas odium parit*; truth makes a discourse offensive.

CCXXIX.

ERASMUS, who was born at Rotterdam in 1467, was called *Sal et Sol*, in allusion to his poignant wit and luminous erudition.

CCXXX.

Among the reasons why the JEWS do not acknowledge JESUS CHRIST to be the *Messiah*, are the *wars* of the Christians.

CCXXXI.

There may be a faction for a crown, as well as against it; and conspiracies against freedom, as well as against prerogative.

CCXXXII.

It is remarkable that men do not abandon themselves to blasphemy, till they arrive at a state of intoxication; for it is an instinct as common to the soul to cleave to the Deity, when in its natural state, as to abjure him when corrupted by vice.

CCXXXIII.

Education, when it works upon a noble mind, draws out to view every latent virtue and perfection; which, without such helps, are never able to make their appearance.—*Addison.*

CCXXXIV.

He that *supports* an infant, enables him to live *here;* but he that *educates* him, assists him in his passage to a happier state.—*Dr. Johnson.*

CCXXXV.

Life is but a short day; but it is a working day.

CCXXXVI.

The Christian has pleasures which he can oppose to pleasures; the pleasures of reading and meditation, pleasures arising from a good conscience, from acts of devotion and benevolence, and pleasures that he can derive from the hope of future bliss: these he may venture to oppose, as more than a counterbalance, against all the pleasures of the world.—*B. Carpenter's Sermons,* 1789.

CCXXXVII.

Christian thoughts, like a seal on wax, if they sink but the least into our minds, never fail to leave behind them, on the soul, some impression.

CCXXXVIII.

The pleasure of sin is for a moment, the punishment for ever.

CCXXXIX.

It is the prerogative of useful books, that they contain the principles of knowledge; knowledge leads to wisdom, and wisdom never fails to inculcate the precepts of virtue. By perusing, therefore, such books with attention, and by meditating on the stores which they supply, the mind is gradually improved in the most essential accomplishments of human nature.

CCXL.

What folly it is to take such care how to live, and to take none how to live well? To be so intent upon our fortune, and so unconcerned for our salvation!

CCXLI.

Propriety is to a woman, what the great Roman critic says, action is to an orator; it is the first, the second, the third requisite.—*Miss More.*

CCXLII.

The chief source of human discontent is to be looked for, not in our real, but in our factitious wants; not in the demands of nature, but in the artificial cravings of desire.

CCXLIII.

A talent for conversation should be the result of education, not its precursor; it is a golden fruit, when suffered to ripen gradually on the tree of knowledge; but if forced in the hot-bed of a circulating-library, it will turn out worthless and vapid, in proportion as it was artificial and premature.—*Miss More.*

CCXLIV.

The human face is sublime, when not degraded by the vices of society.

CCXLV.

That *ignorance* furnishes no security for integrity, either in morals or politics, the late revolts in more than one country, remarkable for the ignorance of the poor, fully illustrate. Those who cannot *read*, can *hear*, and are likely to hear to a worse purpose, than those who are better taught.—*Miss More.*

CCXLVI.

It is to be regretted, that the boasted friend to liberty is too often a tyrant in his own family; and that the literary character, in domestic life, is disgraced by peevishness and moroseness.—*F.*

CCXLVII.

Fortune effaces to-day, what yesterday she had written on her whitest page.

CCXLVIII.

Man creates nothing; he can only imitate or combine what he finds out in nature; he can imagine no form, he can produce no notion, of which the model is not in nature.

CCXLIX.

To point out an evil, is, frequently, not only in morals but in politicks, the shortest road to amendment. Even where the calamity be insurmountable, a knowledge of the causes which render it so are consoling; since it may teach us to bear patiently what we cannot cure, and to discriminate properly between the errors of establishment and the imperfections of human nature.—*Sir F. M. Eden.*

CCL.

It is a pleasing idea of APULEIUS, that the *lamp* was first invented by a *lover*, that he might, for a longer time, enjoy by *night* the object of his desire.

CCLI.

Genius and poverty are an ill-assorted, but too common, an alliance; for while the former raises a man to a superiority over the bulk of mankind, the other generally subjects him to the insults of the proud, or the snares of the crafty.

CCLII.

Friendship is to love, what an engraving is to a fine painting.

CCLIII.

The birth of money is the burial of the mind.

CCLIV.

Religion is not an occasional act, but an in-dwelling principle, an in-wrought habit, a pervading and informing spirit, from which, indeed, every act derives all its life, and energy, and beauty.—*Miss More.*

CCLV.

Every acquisition must be followed up; knowledge must be increased; prejudices subdued; good habits rooted; evil ones eradicated; dispositions strengthened; principles confirmed; till, going on from strength to strength, we come "to the measure of the stature of the fulness of Christ.—*Ibid.*

CCLVI.

The chief praise is to be able to give good advice; the next is to take it.—*Bishop Hall.*

CCLVII.

Books are not things indifferent in the commerce of life; they make men what they are themselves, and insensibly form their manner of seeing, thinking, and acting.

CCLVIII.

We do not so much attempt things, because we find them difficult, as make them difficult, because we do not attempt them; the laying aside of them makes them more difficult, than a constant pursuit would find them.

CCLIX.

Nature says, love thyself alone; domestick education says, love your family; the national, love your country; but religion says, love all mankind without exception.

CCLX.

It is not always the largest or most profound works which are the most useful, or the most agreeable.—*D'Israeli.*

APPENDIX.

FROM LORD BACON'S ESSAYS.

I.

NUPTIAL Love maketh mankind; friendly love perfecteth it; but wanton love corrupteth and embaseth it.

II.

If time, of course, alter things for the worse, and wisdom and counsel shall not alter them for the better, what shall be the end?

III.

It is a strange thing, that in sea-voyages, where there is nothing to be seen but sky and sea, men should make diaries; but in land-travel, wherein so much is to be observed, for the most part they omit it. As if chance were fitter to be registered than observation.

IV.

It is a miserable state of mind to have few things to desire, and many things to fear; and yet that commonly is the case with kings, who, being at the highest, want matter of desire, which makes their minds more languishing.

V.

A man's own observation on what he finds good of, and what he finds hurt of, is the best physic to preserve health.

VI.

Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words, or in good order.

VII.

It were better to have no opinion of GOD at all, than such an opinion as is unworthy of him; for the one is unbelief; the other is contumely; and certainly superstition is the reproach of the Deity.

VIII.

Riches are for spending, and spending for honour and good actions; therefore, extraordinary expence must be limited by the worth of the occasion—ordinary expence ought to be limited by a man's estate.

IX.

Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions.

X.

Costly followers are not to be liked, lest, while a man maketh his train longer, he makes his wings shorter.

XI.

The way of fortune is like the milky way in the sky, which is a meeting of a number of small stars, not seen asunder, but giving light together; so there are a number of little and scarce-discerned virtues, or rather faculties and customs, that make men fortunate.

XII.

It is generally better to deal by speech, than by letter; and by mediation of a third, than by a man's self.

FROM

LAVATER'S APHORISMS ON MAN.

I.

THE more independent of accidents, the more self-subsistent, the more fraught with internal resources, the greater the character.

II.

Calmness of will is a sign of grandeur. The vulgar, far from hiding their will, blab their wishes. A single spark of occasion discharges the child of passions into a thousand crackers of desire.

III.

Three things characterise man—person, fate, merit; the harmony of these constitutes real grandeur.

IV.

The most exuberant encomiast turns easily into the most inveterate censor.

V.

Humility and love, whatever obscurities may involve religious tenets, constitute the essence of true religion. The humble is formed to adore; the loving to associate with eternal love.

VI.

Who has a daring eye, tells downright truths and downright lies.

VII.

Who censures with modesty, will praise with sincerity.

VIII.

The wrangler, the puzzler, the word-hunter, are incapable of great thoughts or actions.

IX.

Who seeks to sever friends is incapable of friendship, shall lose all that merits the name of friend, and meet a fiend in his own heart.

X.

Be certain, that he who has betrayed thee once will betray thee again.

XI.

He who is good before invisible witnesses, is eminently so before the visible.

XII.

The more there is of mind in your solitary employments, the more dignity there is in your character.

XIII.

The calm presence of a sublime mind inspires veneration, and excites great thoughts and noble sentiments in the wise and good.

XIV.

She neglects her heart, who studies her glass.

XV.

Keep him at least three paces distant, who hates bread, music, and the laugh of a child.

XVI.

All great minds sympathize.

XVII.

There are but three classes of men; the retrograde, the stationary, the progressive.

XVIII.

Let none turn over books, or roam the stars, in quest of GOD, who sees him not in man.

XIX.

A woman, whose ruling passion is not vanity, is superior to any man of equal faculties.

XX.

Three days of uninterrupted company in a vehicle will make you better acquainted with another, than one hour's conversation with him every day for three years.

XXI.

You are not yet a great man, because you are railed at by many little, and esteemed by some great, characters; then only you deserve that name, when the cavils of the insignificant, and the esteem of the great, keep you at equal distance from pride and despondence, invigorate your courage, and add to your humility.

XXII.

Where true wisdom is, there surely is repose of mind, patience, dignity, delicacy. Wisdom without these is dark light, heavy ease, sonorous silence.

XXIII.

He who reforms himself, has done more towards reforming the public, than a crowd of noisy impotent patriots.

XXIV.

He who hates the wisest and best of men, hateth the Father of men: for where is the Father of men to be seen, but in the most perfect of his children?

XXV.

A God, an animal, a plant, are not companions of man; nor is the *faultless*. Then judge with lenity of all; the coolest, wisest, best, all, without exception, have their points, their moments of enthusiasm, fanaticism, absence of mind, faint-heartedness, stupidity; if you allow not for these, your criticisms on man will be a mass of accusations or caricatures.

FROM THE RULE OF LIFE.

I.

THE end of learning is to know GOD, and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true virtue.—*Milton.*

II.

Parents are commonly more careful to bestow wit on their children than virtue; the art of speaking well rather than doing well; but their manners ought to be their great concern.—*Dr. Fuller.*

III.

Examples do not authorise a fault; vice must never plead prescription.

IV.

Custom is the plague of wise men, and the idol of fools.—*Eng. Theop.*

V.

As to be perfectly just is an attribute of the divine nature; to be so, to the utmost of our abilities, is the glory of a man.—*Addison.*

VI.

Equity judgeth with lenity; law with extremity. In all moral cases the reason of the law is law.—*Dr. Scott.*

VII.

Self-denial is the most exalted pleasure; and the conquest of evil habits is the most glorious triumph.

VIII.

It is a Spanish maxim, he who loseth wealth, loseth much; he who loseth a friend, loseth more; but he who loseth his spirits, loseth all.

IX.

The most laudable ambition is to be wise; and the greatest wisdom is to be good. We may be as ambitious as we please, so we aspire to the best things.

X.

If you be affronted, (says Sir I. NEWTON) it is better to pass it by in silence, or with a jest, though with some dishonour, than to endeavour revenge. If you can keep reason above passion, that and watchfulness will be your best defendants.

XI.

What men want of reason for their opinions, they usually supply and make up in rage.—*Archbishop Tillotson.*

XII.

Passion evaporates by words, as grief does by tears.

XIII.

To be able to bear provocation is an argument of great wisdom; and to forgive it, of a great mind.—*Archbishop Tillotson.*

XIV.

To live above our station shews a proud heart; and to live under it discovers a narrow soul.

XV.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time. —*Dean Swift.*

XVI.

Where avarice rules there is nothing of humanity. Interest supersedes all arguments of affection and consanguinity.

XVII.

If we could trace our descents, (says SENECA) we should find all slaves to come from princes, and all princes from slaves.

XVIII.

A death-bed figure is certainly the most humbling sight in the world. To set in so dark a cloud, and to go off with languor, convulsions, and deformity, is a terrible rebuke to the pride of human nature.—*Collier.*

XIX.

The worthiest people are most injured by slanderers; as we usually find that to be the best fruit which the birds have been picking at. —*Dean Swift.*

XX.

He that praiseth, bestows a favour; but he that detracts, commits a robbery.

XXI.

I do not allow of envy, (said EURIPIDES) but for *good* I would be envied.

XXII.

When Faith, Temperance, the Graces, and other celestial powers, left the earth, (says one of the ancients) Hope was the only goddess that staid behind.

XXIII.

The secret pleasure and tranquillity of the soul is more to be valued, than all the laughter and extravagant mirth in the world.

XXIV.

Some men affect the ostentation of business, seeming always to be fully employed, though without materially doing any thing. Such are rather busy men, than men of business.

XXV.

Good offices are the cement of society.

XXVI.

Of all parts of wisdom, the practice is the best. SOCRATES was esteemed the wisest man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness.

XXVII.

PHOCION was preferred before DEMOSTHENES, in that he had always filled his speeches with substantial matter. He was sparing of rhetorick, and full of reason.

XXVIII.

Wise men are instructed by reason; men of less understanding, by experience; the most ignorant, by necessity; and beasts, by nature. —*Cicero.*

XXIX.

There is no relish in the possession of any thing without a partner.

XXX.

Gratitude preserves old friendship, and procures new.

XXXI.

Contentment is only to be found within ourselves. A man that is content with a little, has enough; he that complains, has too much.

XXXII.

Proud men never have friends; neither in prosperity, because they know nobody; nor in adversity, because then nobody knows them.

XXXIII.

A true and faithful friend is a living treasure; a comfort in solitude, and a sanctuary in distress.

XXXIV.

Hearts may agree, though Heads differ.

XXXV.

Talkativeness is usually called a feminine vice; but it is possible to go into masculine company, where it will be as hard to wedge in a word, as at a female gossipping.

XXXVI.

It is the character of an unworthy nature, to write injuries in marble, and benefits in dust.

XXXVII.

At table, the company should never exceed that of the Muses, nor be under the number of the Graces.

XXXVIII.

To be ever active in laudable pursuits, is the distinguishing character of a man of merit.

XXXIX.

All worldly pleasure is correspondent to a like measure of anxiety.—*Osborne.*

XL.

DEMOCRITUS laughed at the whole world; but at nothing more in it, than people's eager pursuit of riches and honour.

XLI.

The Egyptians, at their feasts, to prevent excesses, set a skeleton before their guests, with this motto, "*Remember ye must shortly* "*be such.*"

XLII.

Women can sooner forgive great indiscretions, than small infidelities.—*Rochefoucault.*

XLIII.

Without constancy there is neither love, friendship, or virtue, in the world.

XLIV.

The surest way of governing, is for a husband, and a prince, to yield at certain times something of their prerogative.

XLV.

It was said by DIOGENES, That to live well, one must oppose nature to law, reason to passion, and resolution to fortune.

XLVI.

That which is known to three persons, is no secret.

XLVII.

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment.

XLVIII.

Reading serves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience.

XLIX.

It is not so painful to an honest man to want money, as it is to owe it.

L.

Form is good, but not formality.

LI.

A great part of mankind employ their first years to make their last miserable.

LII.

Make yourself agreeable, as much as possible, to all; for there is no person so contemptible, but that it may be in his power to be your best friend, or worst enemy.

LIII.

Be always at leisure to do good; never make business an excuse to decline the offices of humanity.—*M. Aurelius.*

LIV.

Superstition renders a man a fool, and scepticism makes him mad.

LV.

It is always term-time in the court of Conscience.

LVI.

We may be as good as we please, if we please to be good.—*Dr. Barrow.*

FROM

LONGMAN'S COLLECTION.

I.

ARISTIPPUS being asked wherein the learned differed from the unlearned, said, Send them naked to strangers, and you shall see.

II.

A man inquisitive after every thing that is spoken ill of him, passes his time but very indifferently; he is wounded by every arrow that is shot at him, and puts it in the power of every insignificant enemy to disquiet him.

III.

Abundance is a trouble, want a misery, honours a burthen, baseness a scorn, disgrace odious, and advancement dangerous; only a competent estate yields contentment.

IV.

A smile may be reckoned the sunshine of the soul, that breaks out with the brightest distinction; it plays with a surprising agreeableness in the eye, and sits like glory upon the countenance.

V.

A wise man avoids as much to contradict, as being contradicted; and the more his judgment inclines him to censure, the more cautious he is not to publish it.

VI.

A covetous man may be compared to a sponge; what he with wondrous care has sucked up, his heirs commonly take pleasure in squeezing out.

VII.

All kind of wickedness proceedeth from *lying*, as all goodness doth proceed from *truth*.

VIII.

Blushing is so far from being necessarily an attendant upon guilt, that it is the usual companion of innocence.

IX.

Agriculture not only gives riches to a nation, but the only riches we can call our own, and of which we need not fear either deprivation or diminution.

X.

By reading we converse with the dead; by conversation, with the living; the former enriches, the latter polishes, the mind.

XI.

Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy.

XII.

Hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honourable.

XIII.

Divine contemplation and meditation, are the soul's wings that mount her to a glimpse of immortal felicity.

XIV.

Despair of success weakens the active faculties, cramps the powers of nature, cuts the nerves of our endeavours, and blunts the edge of all industry.

XV.

Devotion opens the mind to great conceptions, and fills it with more sublime ideas, than any that are to be met with in the most exalted science.

XVI.

Dispose of time past to observation and reflection, time present to duty, and time to come to Providence: your time is the richest part of your treasure, and every hour misspent, is a sacrilegious theft.

XVII.

Extended empire, like expanded gold, exchanges solid strength for feeble splendour.

XVIII.

Every one would be thought to be in love with heaven, and yet few are willing to leave the earth; so much at variance is mankind.

XVIX.

Every man has a right to judge for himself, particularly in matters of religion; because every man must give an account of himself to GOD.

XX.

Good-nature; and evenness of temper, will give you an easy companion for life; virtue and good sense, an agreeable friend; love and constancy, a good wife or husband.

XXI.

Humility is the grand virtue that leads to contentment; it cuts off the envy and malice of inferiors and equals, and makes us patiently bear the insults of superiors.

XXII.

Men are guided less by conscience than by glory; and yet the shortest way to glory is to be guided by conscience.

XXIII.

Pleasure is seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks.

XXIV.

It is with narrow-souled people, as with narrow-necked bottles—the less they have in them, the more noise they make in pouring out.

XXV.

Reading is the food, conversation the exercise, and contemplation the physick, of the mind.

XXVI.

Reason is like polished steel, it should be kept bright by use; if suffered to lie idle, it will rust sooner than baser metals.

XXVII.

Rebuke your servant without passion, with soft words and strong arguments; lest he see a fault in you, while you are reproving one in him.

XXVIII.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, is naturally suspicious; and he that becomes suspicious, will quickly be corrupt.

XXIX.

The sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education.

XXX.

The goodness of Providence, apparent in his works, is a proper motive for our tranquillity, amidst every exertion of his power.

XXXI.

The exercise of the body is not so agreeable as that of the mind. A course of life, therefore, devoted to the sciences, will be more susceptible of happiness, than if employed in mechanical operations.

XXXII.

There is no charm in the female sex, that can supply the place of virtue. Without innocence, beauty is unlovely, and quality contemptible; good-breeding degenerates into wantonness, and wit into impudence.

XXXIII.

ZENO, of all virtues, made choice of silence; for thereby he saw others' imperfections, and concealed his own.

FROM

ROCHEFOUCAULT'S* MAXIMS.

I.

WE may give advice, but we cannot give conduct.

II.

Whatever we may pretend, self-interest and vanity, are the usual sources of our afflictions.

III.

For the loss of some friends we regret more than we grieve; for the loss of others we grieve, yet do not regret.

IV.

We arrive at the different periods of life mere novices: we want experience, notwithstanding the number of years we have had to gain it.

* ROCHEFOUCAULT died at Paris in 1680, aged 63.

V.

So superficially do we judge, that common words and actions, spoken and done agreeably, and with some knowledge of the world, often succeed beyond real ability.

VI.

When the ambitious propose an end to their ambition, they deceive themselves; for when attained, the end becomes a means.

VII.

In every profession, each individual affects to appear just what he wishes to be esteemed. We may say, therefore, the world is composed of nothing but appearances.

VIII.

That conduct sometimes seems ridiculous, the secret reasons of which may be wise and solid.

IX.

Coquettes are those who studiously excite the passion of love, without meaning to gratify it. The male coquettes are nearly as numerous as the female.

X.

None but the contemptible are apprehensive of contempt.

XI.

To hear patiently, and answer precisely, are the great perfections of conversation.

XII.

Some crimes are held to be innocent, and even glorious, from their splendour, number, and excess. Hence publick theft is called address; and to seize unjustly on provinces, is to make conquests.

XIII.

The contempt of death has been accounted a virtue of the first class. VIRGIL makes it essential to the character of a happy man.

XIV.

It is much easier to suppress a first desire, than to satisfy those that follow.

XV.

We need not be much concerned about such faults as we have the courage to own.

XVI.

Happiness and misery depend no less on *temper* than *fortune*.

XVII.

Few women give into friendship. To those who have experienced love, friendship is insipid.

XVIII.

The gallantry of the mind consists in agreeable flattery.

XIX.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.—[This definition, Lord *Shaftesbury* thought, deserved to be written in letters of gold.]

XX.

When our hatred is violent, it sinks us beneath even those whom we hate.

XXI.

Jealousy, though the greatest of evils, is the least pitied by those who occasion it.

XXII.

A willingness to believe ill, without examination, is the effect of pride and idleness. We are ready to suppose guilt, but unwilling to be at the trouble of examining into the accusation.

XXIII.

Nothing is more difficult than to counterfeit love, where it does not exist, or to conceal it where it really does.

XXIV.

As we grow old, we grow foolish as well as wise.

XXV.

That affected modesty which declines praise, is desirous only of being praised with more delicacy.

XXVI.

Good qualities, like great abilities, are incomprehensible and inconceivable to such as are deprived of them.

XXVII.

A man who finds no satisfaction in himself, seeks for it in vain elsewhere.

XXVIII.

An ambition to merit praise, fortifies virtue. Sincere praise, bestowed on wit, valour, and beauty, ever contributes to their augmentation.

XXIX.

A good taste is more the effect of judgment, than of understanding.

XXX.

Titles, instead of exalting, debase those who know not how to support them.

XXXI.

Politeness of mind consists in a courteous and delicate conception.

XXXII.

No fools are so troublesome, as those who have some wit.

XXXIII.

Labours of the Body, free us from pains of the Mind. This it is that constitutes the happiness of the poor.

FROM

GUICCIARDINI'S APHORISMS.

I.

JEALOUSY in a state, like that in love, hath a double passion—of fear and hatred.

II.

So goodly a thing is virtue in itself, that even her shadow, if it be in princes, doth much good—to particular men by imitation, and to the publick by participation.

III.

It is easier to oppose, than to answer.

IV.

In consultations a prince must yield least to his own passions. Grave counsellors, whose wisdom and experience have formerly approved their service, must have greatest credit, in cases of greatest weight.

V.

Nothing can satisfy the muddy thoughts of the covetous, or the inflamed heart of the malicious, but only the grave.

VI.

Divine justice hath leaden feet, but iron hands; though slow in coming, yet she striketh home.

VII.

In schools of art, doubt begetteth knowledge; for he that doubteth much, asketh often, and learneth much.

VIII.

Of all the elements, Fire is of the quickest and noblest nature.

IX.

It is more princely to en-rich, than to be rich.

X.

There is no such fortress for the safety of a state, as the breasts of subjects, armed with loyalty and love to their prince and country.

XI.

Injustice is never without some pretence to palliate her actions: and rather than fail, she masketh under the vizard of religion, which makes her more ugly.

XII.

Religion is rather a settler, than a stickler, in policy: she rather confirms men in obedience to the government established, than incites them to meddle in the erecting of a new one.

XIII.

Peace and power seem incompatible: they never dwell long together. For CÆSAR will suffer no superior, and POMPEY will admit of no peer.

XIV.

The more eminent men are in quality, the more foul is the quality of their offence.

XV.

An oath is to be interpreted, not by him that takes it, but by him that takes his assurance by it.

XVI.

Friendship in court is like music at a feast, a man hath nothing but a sweet sound for his money.

XVII.

That which pains us much to endure, glads us much to enjoy and to remember; for there is nothing glorious or sweet in the fruition, that is not difficult or painful in the acquisition. Nor can we taste the kernel of pleasure, unless we crack the hard shell of danger.

XVIII.

No man is more bound to be true, than he that is trusted.

XIX.

A man's eye and his honour are two tender parts: the one cannot abide the rough touch of the hand, nor the other endure the smart jerk of the tongue.

XX.

Great actions require great deliberation; and if once resolved on, speedy execution.

XXI.

The benefit of treasure is not in the acquisition, but in the fruition; for goods are not good but by the use.

XXII.

Custom hath taught nations, and reason, men, and nature, beasts—that self-defence is always lawful.

XXIII.

We should deal with our pleasures, as with little dogs—never play with them, but when we have nothing to do, or for want of better company.

XXIV.

A prince, in the midst of his prosperity, should think of the world's instability; and that fortune is constant in nothing but inconstancy.

XXV.

Hope is in the *mind* of man, as is the vital spirit in his *body:* the first that possesseth, and last that leaveth, the heart.

XXVI.

Two things are necessary for a merchant; money in the purse, and credit on the burse.

XXVII.

No causes are warrantable for the undertaking of a war, if *justice* be not one of the *quorum*. For the justice of the action is the cape of good-hope, by which men sail to the assured harbour of safety, and fortunate islands of victory and glory.

XXVIII.

Credulity is rather a fault than an offence, for it hurteth no man but itself.

XXIX.

As he that is friend to all, is true friend to none; so that which hath many heads, hath no head at all. A multitude is this many-headed monster, which hath neither head for brains, nor brains for government.

XXX.

It is in nature as in government, nothing is permanent that is violent.

XXXI.

Five things are required in a *General*—knowledge, valour, foresight, authority, and fortune.

XXXII.

Sparing is a good revenue to a private man; but to a prince nothing is worse beseeming his honour, nor indeed more prejudicial to his affairs.

XXXIII.

That man's happiness is greatest, who hath been in a miserable condition: for he tasteth the double sweet of recollecting his misery, and enjoying his present felicity. So, on the contrary, the greatest misery is *to have been happy*.

XXXIV.

A ludicrous writer compares a lady's tongue to a race-horse, which runs the faster the less weight it carries.

XXXV.

GUILT is progressive—the *first* step is seldom the *last*. How cautious, therefore, ought we to be of the first inlets of vice.

FROM

DR. V. KNOX'S WORKS.

I.

BY reciprocal attentions, we are enabled to become beneficial without expence. A smile, an affable address, a look of approbation, are often capable of giving a greater pleasure than pecuniary benefits can bestow.

II.

There is, perhaps, no method of improving the mind more efficacious, and certainly none more agreeable, than a mutual interchange of sentiments—but the generality of modern conversation turns on dogs and horses—Literature is voted dulness—Morality, preaching—Philosophy, nonsense—and Religion, hypocrisy;—and in the lower ranks of mankind, we must not expect refinement.

III.

Controversial writing on the subject of religion is unfavourable to true piety.

IV.

Acts of pure Christian Charity, unmixed with ostentation, leave a relish behind them, which few gratifications equal or resemble.

V.

With our utmost endeavours, both Reason and Divinity inform us, we shall be at last greatly defective. Whither then shall we fly for succour? whither shall we turn to find that which shall support our weakness, and supply our defects? Philosophy is often vain, but Religion never. To the DEITY we must have recourse.

VI.

The mind, when free from natural defects and acquired corruption, feels no less a tendency to the indulgence of devotion than to virtuous love, or any other of the more refined and exalted affections.—To preserve a *devo-*

tional taste, we must preserve our sensibility; and nothing will contribute so much to this purpose, as a life of temperance, innocence, and simplicity.

VII.

Self-Esteem, founded on rational principles, is one of the first requisites to a happy life.

VIII.

Though we allow fashion to dictate without control the exact dimensions of a buckle or a head-dress, yet a regard for the honour and happiness of human nature induces us to dispute her sovereign authority in those things on which depend the manners and sentiments of a rising generation.

IX.

Give any thing a bad name, and the majority of mankind will abominate it without examination, merely in consequence of the first impression, which they hastily received from a misapplied appellation.

X.

As far as human frailties will permit, we should persevere in a constant tenor of obedience. That lax behaviour, which, instead of making a steady progress, is relapsing into former errors, and running the same round of sinning and repenting, is rather the life of an irresolute sinner, than of a pious Christian.

XI.

A crafty and envious world has joined goodness of heart with intellectual imbecility!

XII.

Man is indeed a weak creature, but he is also an improvable creature. He has strong passions, but he has also strong powers within him to counteract their operations.

XIII.

Mathematical Truth is indeed a most beautiful object of contemplation; but Moral Truth is better calculated to excite and reward the attention of the busy world.

XIV.

Industry in laudable pursuits is a never-failing source of internal satisfaction.

XV.

A bad man cannot be a patriot—a man of no private virtue must want principle; and a man who wants principle, cannot be actuated by pure motives.

XVI.

With respect to the art of pleasing, when it requires the sacrifice of your sincerity, despise it as the base quality of flatterers, cheats, and scoundrels.

XVII.

To argue against pleasure is absurd. It is the law of nature that every man should prefer the agreeable sensation to the disagreeable; but it is incumbent on the moralist to explode those which are improper.

XVIII.

Religion and duty enjoin many things which are downright barbarisms, and real solicisms in the school of fashion.

XIX.

Man has so natural a tendency to religion, that few could be irreligious without the intervention of circumstances produced by pride and wickedness, and operating against the natural sentiments of the human mind.

XX.

Man will do right to avoid adopting any system of principles, or following any pattern of conduct, which his judgment has not pronounced conducive to his happiness, and consistent with those duties he owes to GOD, his neighbour, himself, and society.

XXI.

Vanity and effrontery, dispositions obviously inconsistent with solid virtue, chiefly attract popular notice.

XXII.

Great writers have indirectly patronized Scepticism; but if names are to have weight in this argument, to a Hume, a Rousseau, a

Voltaire, we may confidently oppose a Lowth, a Hurd, a Porteus, a Johnson, and many more in the retired walks of literary life, whom every virtue, as well as every muse, is proud to claim as her deserving votary.

FROM

SARE'S COLLECTION.

I.

WE must conclude, that every action is good or bad, wise or foolish, as it promotes or hinders our happiness in the life to come.

II.

It is as dangerous to be wilfully ignorant, as to disobey; for since we are reasonable creatures, we are as much bound to *know* our duty, as we are to *practise* it.

III.

We have more laziness in our minds, than in our bodies.

IV.

We are apt to do what we see others do, rather than what we ought to do ourselves.

V.

Our great fault is, we enjoy what we should only use, and we only use what we should enjoy.

VI.

We have a great work on our hands; the *promises* to believe, the *commands* to obey; *temptations* to resist, *passions* to conquer; and this must be done, or we are undone.

VII.

In the scriptures the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance. -

VIII.

Attention is so indispensibly requisite, that without it all books are alike, and all equally insignificant.

IX.

The Jews keep the sabbath in honour of the *World's Creation*; but Christians in memorial of a higher mercy, its *Redemption*. -

X.

The bible, like the common air, is every man's property, but no man's inclosure.

XI.

Can there be any greater perverseness, greater insolence, greater madness, than to let our minds run after trifles, when we take upon us to converse with the Majesty of heaven and earth in prayer.

XII.

All agree that GOD is the centre of felicity; but they give themselves the lie that do not confess, that the more we converse with Him, the nearer approaches we make to happiness.

XIII.

It is want of devotion, not of time, which keeps men from frequent prayer.

XIV.

Sin will everlastingly be folly, and perseverance therein madness, in spite of multitude, fashion, custom, and example.

XV.

In the death of our passions consists the life of our souls.

XVI.

When we fight more against ourselves, and less against GOD, we shall cease fighting against one another.

XVII.

There is more required to qualify us for our own company than for other people's; we must have knowledge enough to see the vanity of the world, and virtue enough to despise it.

XVIII.

Our nature is so inattentive to good, that there scarce can be too many monitors.

XIX.

Outward circumstances of fortune may give the world occasion to think me happy, but can never make me so.

XX.

There is no man so miserable, as he that is at a loss how to spend his time.

XXI.

The temper of the world is to love novelty, and to reason eternally upon matters above our reason. The truth is, we are too nice Philosophers, and too little Christians.

XXII.

An intemperate fondness for our persons cannot away with reflections so very shocking as those of death and our latter end.

XXIII.

Ill qualities are catching, as well as diseases, and the mind is at least as much, if not a great deal more, liable to infection, than the body.

XXIV.

It is dangerous for a Christian at any time to be spiritually asleep; that is, secure and careless.

XXV.

Those that desire to be rich towards GOD, can never be dazzled with outward greatness, nor with the shining of that gold, which is but a vein of the earth we tread on.

XXVI.

God has given no man a body as strong as his appetites; but has corrected the boundlessness of his desires by stinting his strength, and contracting his capacities.

XXVII.

Misery, which, among men, takes off their kindness, entitles us to God's favour.

XXVIII.

None own God more in their oaths, than those that disavow him in their discourse: Is there a God to swear by, and none to believe in, none to pray to? What an absurdity of wickedness is this!

XXIX.

Our undervaluing common mercies forces God sometimes to instruct us in their worth, by making us feel what it is to want them.

MISCELLANEOUS.

I.

HE that is choice of his time, will also be choice of his company, and choice of his actions.

II.

Titles of honour are like the impressions on coins, which add no value to gold and silver, but only render brass current.

IV.

Positiveness is a most absurd foible—if you are in the right, it lessens your triumph; if in the wrong, it adds shame to your defeat.

V.

The power of fortune is confessed only by the miserable, for the happy impute all their success to prudence or merit.

VI.

We increase the sense of virtue in ourselves, by the consciousness of virtue in others.

VII.

Complaint is the largest tribute Heaven receives; and the sincerest part of our devotion.

VIII.

Religion (says Dr. TAYLOR) I have lived to see painted upon banners, and thrust out of churches; GOD is not worshipped as the God of Peace, but as the LORD of Hosts; a title he was pleased to lay aside, when the Gospel was preached by the Prince of Peace: but when religion puts on armour, and GOD is not acknowledged by his New Testament titles, religion may have in it the power of the sword, but not the power of godliness.

IX.

Friendship, like love, is destroyed by long absence; though it may be increased by short intermissions.—*Dr. Johnson.*

X.

Compassion is the natural offspring of the human heart, when not alienated from itself, and sunk into abandoned insensibility.*

XI.

Change of circumstances, contrariety of interest, our own mistakes, the misrepresentations of others, and sometimes mere caprice, render those indifferent, and perhaps averse to each other, who were once united in the most endearing friendship.—*Dr. Doddridge.*

XII.

In recovering our just right in prosecuting a criminal, we should take care that it be not done in the spirit of retaliation or revenge. If these be our motives, though we make the law our instrument, we are equally guilty.

* It is to the highest honour of this age and reign, that we extend our compassion to the brute creation; the recent establishment of the *Veterinary-College*, near London, for the investigation and cure of diseases incident to Animals, may be ranked as the happiest feature of any nation, and merits every sanction and support.

XIII.

The fastest cement of friendship is piety: one may love passionately, but one loves unquietly, (said Lady RUSSELL) if the friend be not a good man.

XIV.

Genuine Christianity, was defined by the present worthy Bishop of DURHAM, to be the union of *pure devotion* with *universal benevolence*.

XV.

A low mind is most delighted with trifles; the indolent mind, with amusements; the curious, with facts; the judicious, with demonstration; the worldly mind esteems no knowledge like that of the world; but a wise and pious man prefers that of GOD, and his own soul.—*Mason.*

XVI.

The spirit of GOD assures me, that when I do good to others, I do most good to myself. —*Bishop Wilson.*

XVII.

Rank, power, wealth, and influence, constitute no exemption from activity, or attention to duty; but lay a weight of real accumulated responsibility on the possessor.

XVIII.

Prostitution brings, and leaves, the victims of it, to the most deplorable misery.

XIX.

It is a great thing to get Habit on the side of virtue. It makes every thing smooth and easy. The earliest principles are generally the most lasting; and those of a religious cast are seldom wholly lost.

XX.

Arrogance is an inseparable obstacle to all knowledge.

XXI.

Goodness of heart, rectitude of intention, mildness, innocence, and simplicity, are infinitely more desirable than wit, eloquence, and erudition.

XXII.

The Asiatics are said to be fond of no wine but what is red, which they beautifully compare to a *melted ruby*.

XXIII.

It is the love of GOD, the love of mankind, and a sense of duty, which engage the minds of men in the noblest of all pursuits.

XXIV.

The march to knowledge is slow, impeded as it is by the almost impenetrable forests and morasses of error.

XXV.

Every scene of life is a picture, whereof some part or other is worth attention. The pencil of the great Creator hath spread before us an eternal variety in his compositions; nor charmed us more with the sublimity of design, and splendid colouring of some pieces, than by the modest tints, and unaffected truth, by which he often wins our eyes to less distinguished objects.

XXVI.

All acknowledge, what hardly any body practises—the obligation we are all under of making the concerns of eternity the governing principle of our lives.

XXVII.

There is no private relation, no intercourse of man with man, no form of society, of domestick, or friendly, or political arrangement, which can go to a richer source of wise instruction, than the principles and example of the New Testament.

XXVIII.

Idleness, rather than ill-nature, gives birth to scandal, and to the observation of *little incidents*, which narrows the mind.

XXIX.

Honest error is to be pitied, not ridiculed. The objects of all public worship in the world are the same; it is that great eternal Being who created every thing; the different manners of

worship are by no means subjects of ridicule; each sect thinks its own the best, and I have now no infallible judge in this world to decide which is the best.

XXX.

Virtue lengthens, chiefly because it sweetens, life.

XXXI.

It has been said, that the ancients began by attempting to make *physick* a *science*, and failed; but that the moderns, by making it a *trade*, have succeeded.

XXXII.

The delightful sense of the relation we stand in to a Being infinitely benevolent, and infinitely powerful, is adapted to spread the gleam of comfort on the darkest affliction; to correct the sallies of the wildest imagination; and to overcome or alleviate every pain or difficulty which rational nature has to contend with, from the *beginning* to the *end* of its human course.

XXXIII.

The most useful discoveries in philosophy, the most important changes in the moral history of man, have been innovations. The Revolution was an innovation; the Reformation was an innovation; and Christianity itself was an innovation.

XXXIV.

Other creatures only think of enobling themselves; but Man is allowed to enoble his nature by cultivating his mind, and enlarging his heart. He feels disinterested love, every part of the creation affords an exercise for virtue, and virtue is ever the truest source of pleasure.

XXXV.

The world, it is true, makes us flattering promises, but who can say that it will keep them? The body and soul both want the means of happiness; but the world cannot even afford them to the body—nothing we find is a sufficient foundation for our trust but GOD, who affords us the only means of happiness, and is our only real refuge in distress.

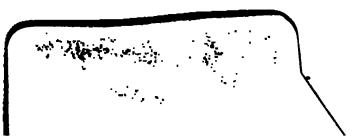
XXXVI.

The mind was made for truth, especially for moral and religious truth; and it is only by the pursuit and acquisition of this, that it can be perfected and felicitated.

XXXVII.

A spirit of enquiry should never degenerate into a petulant idea, that nothing that is established is right; nor on the other hand, should be tied down to vindicate every thing, merely because it happens to be established.

XXXVIII.

Mirth, within the bounds of innocence, cannot be offensive to GOD. He is offended only with vice.

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